

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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AFTER DEATH IN ARABIA.

He who died at Azan sends
This to comfort all his friends:—

"Faithful friends! it lies, I know,
Pale and white and cold as snow;
And ye say, 'Abdallah's dead!'
Weeping at the feet and head.
I can see your falling tears;
I can hear your sighs and prayers;
Yet I smile, and whisper this:
I am not the thing you kiss;
Cease your tears, and let it lie.
It was mine, it is not I.

"Sweet friends! what the women lave
For the last sleep of the grave
Is a hut which I am quitting,
Is a garment no more fitting,
Is a cage from which at last,
Like a bird, my soul hath passed.
Love the inmate, not the room;
The wearer, not the garb; the plume
Of the eagle, not the bars
That kept him from those splendid stars.

"Loving friends! be wise, and dry
Straightway every weeping eye.
What ye lift upon the bier
Is not worth a single tear.
'Tis an empty sea-shell, one
Out of which the pearl is gone.
The shell is broken, it lies there:
The pearl, the all, the soul, is here.

'Tis an earthen jar whose lid
Allah sealed, the while it hid
That treasure of his treasury,
A mind that loved him: let it lie.
Let the shards be earth once more,
Since the gold is in his store.

"Allah glorious! Allah good!
Now thy world is understood;
Now the long, long wonder ends.
Yet ye weep, my foolish friends,
While the man whom ye call dead,
In unspoken bliss instead,
Lives and loves you. Lost, 'tis true,
For the light that shines for you,
But in the light ye cannot see,
Of undisturbed felicity,—
In a perfect Paradise,
And a life that never dies.

"Farewell, friends! but *not* farewell.
Where I am, ye, too, shall dwell.
I am gone before your face,
A moment's worth, a little space.
When ye come where I have stepped,
Ye will wonder why ye wept.
Ye will know, by wise love taught,
That here is all, and there is naught.
Weep awhile, if ye are fain:
Sunshine still must follow rain,—
Only not at Death; for Death,
Now we know, is that first breath
Which our souls draw when we enter
Life, which is of all life centre.

"Be ye certain all seems love,
Viewed from Allah's throne above.
Be ye stout of heart, and come
Bravely onward to your home.
La Allah illa Allah! Yea!
O Love divine, O Love *always*!"

He who died at Azan gave
This to those who made his grave.

We need no other argument for immortal life but the presence and power of God in the soul. And Jesus awakens this conviction and increases this faith in the divine presence and love: therefore, he says, "Ye believe in God, believe also in me."

DEATH AND LIFE.

Amid the sorrow of hours like these there is for us one great consolation; and that is, death to us, though as common as then, is not the same to us as it was to our fathers. Though we may feel no less keenly the pangs of separation, there is for us a rational faith in another sphere of life and an intelligent hope of reunion. There are for us no dark clouds hanging over the grave, and we have no fears but that in the love of our All-Father all will be well with our brother.

Man is a spirit: life is eternal. Death is not a change of life: it is only a change in the conditions under which the one eternal life manifests itself. As one disrobes at night, but, robed or unrobed, the life is one, so our brother has simply disrobed himself of the garment of flesh, but is the same man as before. This casket of clay is not our brother: it is only his garment,—

"A garment no more fitting,
Is a cage from which at last,
Like a bird, his soul has passed.
'Tis an empty sea-shell, one
Out of which the pearl is gone.
The shell is broken, it lies there:
The pearl, the all, the soul, is here."

Yes, here; for the spiritual life is all about us. God is spirit; and God, as spirit, is everywhere. The soul of our brother lives, is in God, and may be now about us, or may be in any other part of the universe where God is. I believe, since those whom he loved are here, that the love he bore for them would hold him here among us, and that soul to soul he communicates with those he loved.

Death is not separation, for to spirit there is neither space nor time; and those who love are together in soul, though lake or mountain or even the grave lie between them. Our friend is here, and to our spirits whispers, "Peace."

Life being thus spiritual, the purpose of earth life is the unfoldment of the latent powers of spirit. All the experiences of life mould themselves into character. The results of the years of our brother's life are built into the character which he takes with him, his only possession, into the new conditions of life whither he has gone. Of all we gather in earth life, the only thing we can take through the grave is the develop-

ment, intellectual, affectional, and moral, that we obtain; and this development we denominate character. We may win position, but that position we cannot take beyond the grave. We may win fame, but that is of the earth. Character—what we are—goes with us to that land where we are known just as we are. Thank God that you have had something to love! Thank him that, now he is gone, his life has been to you so valuable that you will miss it! Thank God that you have had something worth weeping for! Think of the friendless, of those who have no memories of kindness when friends go, and be glad that to you came friends and love. Thank God that, since death must come, he came and left you love! Be glad that death is powerless before love, and that love will leap the grave and find its reunion in its higher life.

Do not look into the grave with tears, but lift your eyes above. The angel is there, if you will but see it. Pray for that peace that shall enable you to put the angel where the mortal once was. Sorrow blinds you now. But, if you will, faith in the goodness of God will put a rainbow in every tear. Your friend lives. He is here still. He loves you still. Do not by your tears dim what may be bright for him in that after-life.

A mother who had long wept for her darling little one saw him one morning in a vision. He was marching along in procession with many others, and all but him had torches burning. "Why is your lamp out, my dear?" she asked. "How can my lamp burn, mother, when your tears put it out?" he answered. Oh, do not leave your loved one in darkness "over there" because your tears put out his lamp of joy.

Think of the reunion by and by, and patiently wait and trust our God; "for he is good, and his mercy endureth forever."

To all the many friends let me say in hours like these there is for us only one trust,—in God; only one rest,—the arms of Infinite Love. God is good. Here let our quest end. In life and in death we are in his care, and all is well.

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

"And so, beside the Silent Sea,
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore."

—Rev. H. H. Brown.

THE STILL HOUR.

Open, Lord, my inward ear,
 And bid my heart rejoice;
 Bid my quiet spirit hear
 The comfort of thy voice,—
 Never in the whirlwind found,
 Or where earthquakes rock the place.
 Still and silent is the sound,
 The whisper of thy grace.

From the world of sin and noise
 And hurry I withdraw;
 For the small and inward voice
 I wait with humble awe.
 Silent am I now, and still,
 Dare not in thy presence move:
 To my waiting soul reveal
 The secret of thy love.

—*Methodist Collection.*

Never separate yourself from God. How sweet it is to live always near those who love us!

You cannot see God; but he is there, just as if some friend were separated from you by a curtain, which does not prevent his seeing you, and which at any moment may unfold and disclose him to your view.

When the soul is unstained by sin, and if we remain still and collected, we can perceive God's presence in the heart, just as we see daylight penetrating a room. We may not be always conscious of this presence, but imperceptibly it influences all our actions. Oh, however heavy may be the burden you have to bear, does it not at once become light beneath the gaze of that Father's eye?

The thought of God is never wearisome. Why not always cherish it? Go on without trembling, beneath the eye of God: never fear to smile, love, hope, and enjoy all that makes life sweet.

God rejoices in our pleasures as a mother in the joys of her child.

What is contrary to God's will, grieves him, and does you harm, that alone you need fear; the thought that will stain your soul; the wish that troubles your heart; that unwholesome action that will weaken your intellect and destroy your peace.

Never long for what God sees fit to deny. God will repair your blunders, provide means whereby you may atone for that sinful action by one more virtuous, wipe away

the tears caused by some unmerited reproof or unkind word.

You have only to close your eyes for a moment, examine yourself, and softly murmur, "Lord, help me!"

Can you not hear God's voice speaking to you? What! when he says, "Bear this, I am here to aid thee," you will refuse?

He says, "Continue another half-hour the work that wearies thee," and you would stop?

He says, "Do not that," and you do it?

He says, "Let us tread together the path of obedience," and you answer, No?

Events are messengers of divine goodness.

Each has a mission to fulfil; and, as it comes from God, why not let it be accomplished in peace?

Painful, heart-rending, though they may be, they are still the will of God. Watch them as they come with a little trembling, perhaps even terror, but never let them destroy, in the least degree, your faith and resignation.

To be meek under these circumstances does not mean awaiting them with a stoic firmness which proceeds from pride, or hardening one's self against them to the point of repressing all trembling. No! God allows us sometimes to anticipate, postpone, or even, when possible, flee them. At any rate, we may try to soothe and soften them a little.

The good Father, when he sends them, sends at the same time the means by which they may be endured, and perhaps averted.

Remedies, in sickness.

Love, in trouble.

Devotion, in privations.

Comfort, in weakness.

Tears, in sorrow.

God has created all these; and, knowing, perhaps, that you may fail to find them, he has given commandment to some privileged servants to love, console, soothe, and help you, saying to them,—

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

We must rest even from duty and effort sometimes; but the true rest from these, the true sleep to refresh conscience and spirit, is to come near to God in nature or the Bible or the closet of prayer.

THE BIBLE CLASS.

QUESTIONS ON PROF. HUIDEKOPER'S BOOK.

(We reprint for the convenience of readers the questions given in a previous number.)

1. What did the controversial wants of the early Christians necessitate?

2. What were the important points of the discussion between Jewish and Gentile Christians?

3. Between Jews and Christians?

4. Between heathen and Christians? Concerning God? Concerning Jesus? Concerning heathen deities? Idolatry? The antiquity of Christianity and heathenism? Public calamities? The creation of man?

5. What was the important fundamental distinction between the idea of God as held by heathen nations and that held by Jews and Christians?

6. One or two points of the discussion with the Gnostics?

(We have received a very good paper, answering these questions, from one of our students, and give most of it entire. A very slight revision has been made of a few of the answers, merely to adapt it to the use of the general reader.)

ANSWERS.

1. The early Christians felt the need of testimony from outside their own people. Evidence from the Gospels could not be used *in dealing with opponents*, because these Gospels were written by the Christians, whose statements were naturally distrusted by those prejudiced against them. This want called for Jewish or heathen records of Jesus, and occasioned pseudo-heathen and pseudo-Jewish documents, such as The Acts of Pilate, a Letter from Pilate to Tiberius, Correspondence of Abgarus with Christ, and several others.

(Observe that here the point is to show that histories of Christ by his own disciples did not suffice at that time for *controversial* purposes, so that we might naturally expect some forgeries attributed to heathen or Jewish authorship: that such spurious documents actually existed proves this point. Though Christians were, taking them altogether, of higher morality than the heathen, there were among them a few not above resisting the temptation to deceive in order

to gain a victory over an opponent. The interest to us lies in the ease with which such impositions were detected, the same tests showing at once the genuineness of the true histories, and the spurious character of the false.)

2. Whether Gentile Christians must adopt Jewish customs. This dispute resulted in a decision not to require of the Gentile brethren obedience to the laws of Moses, though they were obliged to obey the precept in Genesis in regard to the eating of blood, abstinence from meat offered to idols, and some other laws. Paul regarded the ceremonial law as not binding, and the eating of meat offered idols a matter of indifference, unless when it might mislead others, or in cases where the person who ate deemed it wrong. He also taught that Gentiles could become Christians without observing the Sabbath.

3. The two chief points were, Was the ceremonial law essential to salvation? and, Was Jesus the Christ?

4. Between heathen and Christian there were differences of belief.

(a) Whether there were but one God or many? Was he corporeal or incorporeal? What was his form? Did he take interest in human morality?

(b) Regarding Jesus, as to his divine authority.

(c) Christians were tortured and put to death because they did not worship heathen deities: many, instead of disbelieving in the existence of heathen gods, seemed to be as firmly convinced of their existence as the heathen themselves. These considered the deities as supernatural, malicious beings who had control over mankind, and were the authors of all evil in the world. The heathen accused the Christians of having offended their (the heathen) gods, and consequently of making them inflict misery on mankind. Christians argued that this showed the contemptible character of the gods, or that the earth was growing old, and could not be so fruitful in old age as in its youth. One writer showed from history that public calamities were as prevalent before the advent of Christianity as after; another, that the heathen gods gave no law to men, and could not be displeased at non-obedience.

(d) Distinct from the question of *worship*

of idols was their identification with the images of wood or metal supposed to represent them. The Christians ridiculed the idea of treating an image as a god. When it was of wood or cheap metal, they took satisfaction in pointing out its defects or the base uses to which chances only prevented its being applied. If of costly metal, they suggested that the god needed a guard to prevent its being stolen.

(e) Many points were involved in the discussion regarding the comparative antiquity of Christianity and heathenism, sometimes unimportant ones; for instance, that Bacchus could not have invented the wine, since Noah, who was older than Bacchus, was acquainted with the use of wine. The fact that Noah and his family alone survived the flood was considered a proof of his being older than Bacchus.

(f) The heathen did not believe that man was created by any of their gods. Christians believed that man was created by the Supreme Being, or by his *Logos*, or wisdom, which they personified, or by the joint action of both.

5. The fundamental distinction between the view of God as held by the heathen nations and that of the Jews and Christians is that the God of the Jews and Christians requires of man an upright life, and interests himself in the moral education of the human race. Such gods as those of the Greeks and Romans are pleased or displeased with man according as he pays them reverence, but care nothing for injustice between man and man.

6. The Gnostics were two bodies of Gentile Christians originating about A.D. 140, in localities widely distant from each other, and of whom each branch was in many respects intensely unlike the other. Both branches believed that the Jewish God (*i.e.* the Jehovah of the Old Testament) was a different being from the God who sent Christ. With both branches the other Christians had for more than half a century a violent and embittered contest.

No trace of any of these questions appears in the Gospels.

OPINIONS OF EARLY CHRISTIANS.

1. What did they believe about heathen deities?

2. Idolatry?

3. Christ's mission to the underworld?

4. The resurrection of the flesh?

5. The millennium?

6. Restoration of Jerusalem?

7. Destruction of Rome?

8. Antichrist? (Beliar.)

9. Nero's return?

10. God devoid of name?

1. The early Christians considered the heathen deities as enemies of God and man, and attributed to them nearly all evils. Justin Martyr says they were the authors of all heresies, fraud, and mischief, and that Christ became man that he might overthrow the demons.

In the Gospels we find not one word concerning the heathen deities. The Teacher of teachers does not even allude to the fearful conflict which his followers were to wage at every step through life. Any demons mentioned in the Gospels are simply depicted as authors of some physical disease, but are nowhere identified with the heathen deities now represented as objects of worship. It is morally impossible, if the early Christians had tampered with their Master's history, that this to them all-absorbing subject should have been totally overlooked, and no teachings in regard to it have been ascribed to the Master ("Indirect Testimony," p. 27).

2. The Christians in their conflict with heathenism came to regard idolatry as the chief of all sins. Tertullian says, "The principal crime of the human race, the chief indictment against the world, the sole cause of the judgment, is idolatry." The author of the Clementine Homilies speaks of it as "the unequalled sin, meriting the destruction of your souls."

3. Among the early Christians a belief prevailed, which began in the first century, that Christ at his death entered on a mission to the underworld. This was a favorite explanation of the object for which Christ died, but is not mentioned in the Gospels.

4. Christians differed among themselves as to what they understood by the resurrection. Some believed in a physical resurrection of mankind, while others held that at death we permanently leave our corporeal bodies. In the Gospels we do not find anything concerning man's future body or even whether he will in the future life have a body.

5. The Jews believed in a millennium, a

period of one thousand years during which the good were to live on earth, untroubled by the presence of the bad. Among the Christians this belief reappears in apostolic times, and must have been largely held by Jewish and semi-Jewish Christians. Papias said that after the resurrection of the (just ?) dead there would be a special thousand years, the reign of Christ being understood as a physical one on this earth. Eusebius, alluding to this view, says that Papias was a man of exceedingly little mind. (Among liberalist Christians this idea was sharply ridiculed, its opponents being anxious to avoid any appearance of holding it.)

6. From the time when the Jewish temple (the year 70 A.D.,—that is, about forty years after the death of Christ) was destroyed a belief was cherished by the Jews that Jerusalem would be rebuilt and enlarged by divine power. Jewish Christians took this view from sympathy with Jewish feeling, and considered Jerusalem as the place where their Master was to reign. This idea was held by semi-Jewish Christians in the second century. Of these expectations we have no word in the Gospels, although they were written by people of Jewish education.

7. The Jews believed that God had doomed Rome to destruction, and that this would be a sign of the new or Messianic era. Christians soon adopted this belief, and it remained prevalent among the Jewish and semi-Jewish Christians for centuries. There is no mention of it in the Gospels.

8. In 52 A.D. Claudius expelled the Jews from Rome, and soon after an effort was made to place his statue in the temple at Jerusalem. At this time a belief was prevalent among Jews and Christians that the Roman emperor, after making himself God's opponent, would be overthrown, and that this would precede the new era. Jews called him Beliar. Christians termed him The Lawless One,—that is, the Heathen,—a term afterward replaced by that of Antichrist, a conflict between him and the true Christ being expected.

9. Subsequently to Nero's death many Jews and Christians believed that he would return as Beliar, or Antichrist. They thought he was to come back from the underworld or some locality outside of this life, and that his return would precede the new era.

10. The Christians laid emphasis on the assertion that the supreme and uncreated God must necessarily be devoid of name. This was quite natural, and noticeable in heathen lands where the Gentile gods had names. This is not mentioned in the Gospels, because* the term God had a well-settled meaning.

CUSTOMS OF EARLY CHRISTIANS.

1. The Sabbath and Sunday.
2. Eating of blood.
3. Baptism.
4. The Lord's Supper.
5. What were some of the names used for God by early Christians in their arguments with the heathen?
6. Why were these names necessary?

Give any points that interest you in Chapters VIII. and IX.

Read the summary of the argument in Chapter X. Then give it from memory, in your own words.

1. Nearly all Jewish Christians continued to rest from labor on the seventh day, as well as the non-Christian Jews, and to assemble on this day for religious services. Paul (in the apostolic age) treated the Sabbath as not binding on Gentile Christians, and urged that those who differed in their opinions as to the Sabbath should not interfere with one another. In the *second* century there was intense feeling in the discussions concerning the Sabbath. Some Christians treat the Jews as utterly foolish for observing any day of rest, and speak of the Sabbath as a temporary institution. The custom of holding religious services on Sunday probably originated about A.D. 52 or 53. Paul, on separating from the Jewish synagogue at Corinth, seems to have begun to hold services on the first day of the week. In the second century Sunday was regarded as a day of religious joy. Christians on that day were not allowed to fast or kneel, and, when called on to pray, were told to "stand perfectly straight." Eastern Christians, although as attentive as the Western to an erect position on Sunday, differed from them by showing a similar respect to the seventh day, or Sabbath,—a respect which sometimes roused the ire of their Western and more anti-Jewish brethren. The ob-

*In Palestine, among those to whom Christ was speaking.

servance of both days is advocated in the Apostolic Constitutions (7: 23): "We make festival days of the Sabbath and the Lord's day, the one as a remembrance of the creation, the other of the resurrection."

2. The Jews believed that the life, or soul, was in the blood. This gave rise, doubtless, to the prohibition in Genesis, which is deemed binding by the Jews of to-day. The question caused sharp disputing among the early Christians.

3. In the second century baptism seems to have been the common and almost universal form of admission to the Church. Great importance was attached to it, and none but the baptized were admitted to the Lord's Supper.

(If we turn to the Gospels, we find that, although Jesus was baptized, yet the only baptism of those who followed him was performed by his disciples, not by himself. See John iv. 2. And there is no statement that this baptism was by his direction.)

4. Jesus, at the close of his ministry, when partaking for the last time of a meal with those who had been his companions, asked them that, when subsequently they were at any time together, they should, in remembrance of him, break bread and drink a cup of wine. In the second century Christians, copying this custom, put into it conceptions to which no allusion was made by the Master.

5. Sometimes God was called the God without a name, the true God, Him who is really God, the sole God, the unborn or un-originated God, the first God, the ineffable God, the God not to be conversed with, the Father of Justice, the just Overseer, the God not to be swayed or bribed, the God free from suffering, the imperishable God, the everlasting God, the ever-existing God, the eternal God, the God of all things, the Master God, the All-ruler, King of the heavens, God over the world, the Creator God, the Maker God, Maker of the World, Maker of the Universe, Architect, Parent of all things, Father of the Universe, Father of things visible and invisible, Father of the heavens, or simply the Father, meaning the Originator, or sometimes the watchful Parent.

6. The heathen having many gods, the term was a common noun, and did not specify any particular God. The Christians

said God had no equals, and did not need a name to distinguish him from other deities; that he could not have a name, as there was no one older than himself to name him. Yet, in talking with heathen, they were obliged to make use of some name to prevent their words being applied to some other deity.

(Notice in the Gospels that the appellatives for the Deity are simply those common among the Jews in their intercourse with each other. They show no traces of Christian effort to prevent heathen misconception.)

SUMMARY OF ARGUMENT.

(Quoted from the book.)

1. Christian authorship of the Gospels was contrary to the controversial wants of early Christians, and so embarrassed them in their arguments with heathen that it is morally impossible they could have fictitiously assigned such authorship to them.

2. Of all the controversies in which Christians were engaged, whether between themselves or against Jews or heathen, not a trace appears in the Gospels.

3. Of the opinions prominently asserted and defended by the early Christians, or by particular schools among them, and which they rode as hobbies, not one appears in the Gospels. The argument is strong as regards any of their cherished opinions, and is intensely strong as regards their views of the heathen deities and of idolatry. The very object which early controversialists assigned to the Master's ministry—namely, the overthrow of these deities—is utterly ignored in the Gospels.

4. Of the customs to which the early Christians attach importance, we find nothing in the Gospels except the baptismal formula of the second century.

5. The peculiar designations for God used by Christians in heathen lands are absent from the Gospels.

6. So are the terms by which Christians were designated.

7. So are other terms coming into use among Christians. That the phrase Jesus Christ, or the latter part of it without the article, should not be found in the Gospels, beyond what has been pointed out, is a remarkable fact.

8. We find various questions about public

games, slavery, and other things in which the Christians were deeply interested, but on which the Gospels attribute no remark to the Master.

9. The absence of allusion to Italian politics renders very improbable that any of the Gospels underwent accretion in Italy, and adds somewhat, at least, to the probability that they were not fabricated or re-worked outside of that country.

The last four statements are illustrated by chapters which, for want of space, we have been obliged to leave out of consideration. We recommend the book to any reader interested in the study of the New Testament.

This book, "Indirect Testimony of History to the Truth of the Four Gospels," by F. Huidekoper, may be obtained by writing to 25 Beacon Street, Boston, Mass. Price, \$1.00.

Those who desire to join the Bible class may do so at any time. Papers answering the questions printed in this department should be sent between the first and the tenth day of the month succeeding the number of the paper in which the questions are printed. Names of those who desire to join the class may be sent to Miss L. Freeman Clarke, Jamaica Plain, Mass. No fee is required. Books recommended for Bible study may often be borrowed either from Miss Clarke or through the Book Club.

A very interesting book, called "How we Got our Bible," will be lent to a member of the class. Address Miss Clarke. Borrowers are expected usually to pay *return* postage. N.B. — One copy only of this book.

CLASS IN AMERICAN HISTORY.

ANSWERS TO OCTOBER QUESTIONS.

EARLY AMERICA.

1-2. At least three nations, the Norse, the Scandinavian, and the Welsh, have a reasonable claim to the early discovery of America. The thread of discovery ravel back to the Romans. When Britain had been conquered by them, some one of their navigators made his way to the Faroe Islands, and then to Iceland. Thule or Ultima Thule was the name given by the Romans to the most distant land reached by them; and, once a way pointed out by their explo-

rations, other adventurers followed, first to England and Scotland, then to the Shetlands, and finally to Iceland. Now, the map shows that, geographically, Iceland belongs to America. From Iceland to Greenland, and thence to the New England coast, is a natural course. Unlike the currents and winds of the Middle Atlantic, which tend from America to Europe, the Great Arctic Current tends from Northern Europe to the New England coast, vessels drifting with it in that direction.

So in 986 a colony of Norsemen having settled in Greenland, Biarne, a son of Herjulf, sailing from Norway for Greenland, was carried far on past Labrador and Newfoundland, as far as New England. Biarne's account, though he did not land, aroused others to discovery. Leif, son of Eric the Red, bought Biarne's vessel, and with a crew of thirty-five men reached Labrador, and went as far as Rhode Island, where he passed the winter. From the wild grapes he called New England Vineland.

In 1002 Thurwald, the brother of Leif, came to Vineland, and passed two summers. The third summer he was killed by a wild, dwarfish race, called by the Norsemen Skrellings, who then peopled the country. They are thought to be a race of Esquimaux. In 1007 three great ships with one hundred and sixty men came to settle in Vineland, but were driven away by these Skrellings, who later attacked and destroyed the Norse colonies of Greenland and Iceland.

The Scandinavians went even farther south, perhaps as far as Florida. The Welsh, under Madoc in 1170, are said to have returned with him in large numbers, and settled at the south. One of the Indian tribes of to-day is said to have traditions of descent from these Welsh ancestors.

All this early discovery, it must be noted, came from the north by the way of the Arctic Current. When we take up the voyages of Columbus, we shall see that his approach was by the south, with the aid of the trade winds and the Equatorial Currents.

3. Three remains of early civilization exist in New England to day, not one of which is satisfactorily explained,—the "Old Mill" at Newport, R.I., "Dighton Writing Rock," and "Bradford Writing Rock."

4-5. In the West are the Indian Mounds

and Serpent Mounds and the Cliff and Cave Dwellings. We describe their prehistoric builders as Cliff-dwellers, Cave-dwellers, and Mound-builders.

S. M.

THE MOTHERS' COUNCIL.

Dear Editor,—In the article "How shall Children be taught Obedience?" I would like to say that I think that, where you can govern them by *love*, that is the best way; but some children *must* be governed by authority, and others by reason, and all in one family sometimes. I don't like the idea of punishing children, as sometimes you only anger them, and do no good. That is punishing by causing them to suffer. The father generally governs the children by authority: the mother governs by love. I have noticed many times that in whipping children their evil passions only are excited: they are ready to do any bad thing, when, if they had been reasoned with, this would not have happened, so that I think it is a sin to whip children. I hope I shall hear what others have to say on this subject.

C. E. DEUEL.

"What do the wise mothers think of rocking baby to sleep? Doctors have frowned upon this so long, and yet baby enjoys it so much; and some of us have learned by sad experience that doctors do not know everything. I know a very sensible woman,—one who forms her opinion by her own observation,—who says that she watched carefully with her own children the effect of rocking, and is satisfied that the sleep caused by rocking came not from 'stupefying the brain,' but soothing the nerves."

C. F.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. J. B. Millet, 150 Charles Street, Boston, Mass.]

GENERAL INFORMATION FOR GIVERS AND RECEIVERS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot

respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'In His Name,'" etc., not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send *books* to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

OFFERS.

The *Christian Register* is offered by Mrs. Thomas L. Johnson, 1711 Kennard Street, Cleveland, Ohio.

The *Ladies' Home Journal* is offered by Lucia A. Dow, Milton, Mass.

The *Atlantic Monthly* for 1888–89–90 is offered by Mrs. Thomas Fenno, Wollaston, Mass., P.O. Box 12.

I have the *Nation*, which I can send after reading, every month, to any one wishing it. I can also send several copies of the Annual Cyclopædia, as well as the New American Cyclopædia. Both these Cyclopædias are old,—1860–70. Address Mrs. Holmes Hinkley, Berkeley Place, Cambridge, Mass.

I will send the *Ladies' Home Journal* regularly to any one who desires it. Address Miss Susanna Saunderson, Lynn, Mass.

I have one copy each of the following books which I will send to any one who will lend to others after reading them: "Blind Fate," by Mrs. Alexander; "School-days at Rugby"; "Silas Marner," by George Eliot; "Stand Fast, Craig Royston," by William Black; "Victor and Vanquished," by Mary Cecil Hay; "Black Beauty"; and "Loys, Lord Beresford." Address Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

The *Cheerful Letter*, from June to November, is offered by Mrs. Linda Pinkham, 176 West 81st Street, New York City.

Mrs. William Cook, 71 Appleton Street, Cambridge, offers the following books: "Zenobia," 2 vols.; "Swiss Family Robinson"; "Elements of Character," by Mary G. Chandler; "Studies for Stories," by Jean Ingelow; "Life of Charlotte Brontë," by Mrs. Gaskell; "Edwin Brothertoft," by Theodore Winthrop; "The New Priest," 2 vols.; *Scribner's*, complete, for 1890 and 1891; *Scribner's*, nearly complete, for 1892; the *Nation*, complete, for 1892; "Dream Life," by Ik Marvel; "Miss Curtis," by Mrs. K. G. Wells; odd numbers of *St. Nicholas*.

(All to be given, postage free, on application.)

If Miss C. A. Lincoln, who offers *North American Review*, *Forum*, and *Harper's*, will kindly send her address to Mrs. Millet, 150 Charles Street, the offer will appear in the next number of *The Cheerful Letter*.

I have a copy of Thackeray's "Pendennis," "The Newcomes," "The Virginians," "Vanity Fair," and "Adventures of Philip," Dickens's "Barnaby Rudge," also "An American Girl in Paris," and "Airy, Fairy Lilian," all of which I offer to any one who would care for any of them and will send me their address. Susan L. Kimball, 2 Brown Street, Salem.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Outing for 1892 is offered by Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

Any one wishing back numbers of the *Youth's Companion* can have them by addressing Mrs. William Northey, 395 Essex Street, Salem, Mass.

The *Spectator*, *London Truth*, and the *Illustrated American* are offered by Miss Mabel D. Clapp, Hotel Vendome, Boston, Mass.

Several copies of *Every Other Sunday* (Unitarian Sunday-school paper) have been offered to our Book Club. Will any one who desires to receive this paper regularly, as it is issued, write directly to our secretary, Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.?

The following books are offered by Miss L. Freeman Clarke, Jamaica Plain, Mass.: "Stepping Heavenward," "We Two," "The Scarlet Letter," "House of the Seven Gables," "Mademoiselle Ixe," "A Sage of Sixteen," "Christie Johnstone," "Peg Woffington," "The Chaplet of Pearls," "Patience Strong's Outings." Miss Clarke will also lend Jacob Abbott's "Gentle Measures in Training the Young."

One or two young ladies would like to correspond with any invalid or shut-in. Address Mrs. M. W. Carrier, 79 Moore Street, Cambridgeport, Mass.

REQUESTS.

The Youth's Companion is asked for by Mrs. Carrie S. Stowell, Magnolia, Boulder County, Col., who wants to lend it among boys of a mission school.

The Youth's Companion is also asked for by Mrs. Laura A. Hyatt, 15 Stewart Avenue, Norwalk, Conn.; Harry A. Snyder, Brush Valley, Indiana County, Pa.; Miss Edith Chase, Bath, N.H.; and Mrs. J. G. Duisenbury, Glade Spring, Washington County, Va.

The address asked for by Miss Dresel is Mrs. Minot Thayer, Mattapan, Mass. She is receiving the *Christian Register*, but would be glad to have the *Nation*.

I receive *The Cheerful Letter* regularly, and enjoy the dear little paper very much; and I am quite anxious to become a member of the *Cheerful Letter Exchange*, and think I am entitled to, as I am a lonely farmer's wife with four little children. I live twenty-five miles from a town (ever so small), and the same distance from a railroad station. I am tied much at home, scarcely getting away from home even for a few hours. As I have no near neighbors, we receive mail twice a week, but then have to go six miles for it, and oftentimes the roads are in bad condition and work pressing, so we are not able to get any mail for two or three weeks. So you may guess we are more than glad when we do receive mail. I would like to offer a few books and papers that I have on hand to any *Cheerful Letter* friends who would like them. A. I. Breneman, Gallop, Montana.

The *National Illustrated Magazine* for 1892, "A Little Pilgrim" by Mrs. Oliphant,

odd numbers of *Home Magazine*. Address Mrs. D. I. Breneman, Gallop, Mont.

Our Dumb Animals asked for by Mrs. A. Merrill, Lawn Ridge, Cheyenne County, Kan.

The *Youth's Companion* and *St. Nicholas*, by Mrs. Ida T. Tuck, Cristie, Halifax County, Va.

Should any of your contributors care to send old magazines or good novels to my address, I should be very thankful to receive them. I live thirty miles out of San Luis Potosi; never see an American woman; seldom hear English save as the members of my own family speak the language; and get mail two or three times a month. You can readily appreciate that reading matter in such a spot is most acceptable.

Will send on to another address, if desired, anything that may be sent me. Mrs. V. A. Lucier, San Luis Potosi, Mexico.

Mrs. May W. Tyner, 916 North Ninth Street, Lincoln, Neb., asks for "Gates Ajar," by Elizabeth Stuart Phelps. Mrs. Tyner also asks that "some scientific magazine" may be sent to Mr. H. W. Foorshee, Naples, Ill., "a sufferer, educated, and fond of good reading."

My dear Mrs. Millet,—Will you please to publish in *The Cheerful Letter* a suggestion to those who send books, papers, etc., to prepay all charges, unless the recipients express their ability and willingness to pay these themselves? Two boxes of reading matter have been sent to me (one lately),—one by express, charges \$1.50; one by freight, same charges. It was kindly intended; but I could not pay charges, and they will be sold as "unclaimed." The senders will think me ungrateful for their gift. I am a shut-in, and poor. Can I help it?

[The editor thinks it very improbable that any individual member or branch of the *Cheerful Letter* Exchange sends boxes without paying charges thereon. It sometimes happens that, when a package is prepaid, payment is, by some mistake, collected at the other end of the route from the receiver. To avoid this danger, we will suggest that, whenever a package is sent, the sender should write a card to the receiver,—a card with reply card attached, stating that the package has been sent, and prepaid.]

The receiver will then have authority for refusing additional payment, and the matter being known, the error can be corrected.]

Mrs. Ida A. Junkins desires to state that she has now given away all the books offered by her in a previous number of *The Cheerful Letter*.

The address of Mrs. May D. Jones is changed from Nesbit, Neb., to North Platte, Neb.

Dear Miss L. Freeman Clarke,—I should have written before, but I can't get postage. I am lame. I have to walk with a crutch; and my health is poor. I was sick most all summer. Some one sends me *The Cheerful Letter*. I think it is you. Many thanks to whoever it is. Will you extend your kindness by putting a request in it for me? Will some kind friend send me some good story-book, a New Testament with coarse print, some pretty shells, and some cacti when it gets warm. It is very cold here. Please accept thanks for your kindness. From your grateful friend, Mrs. L. Cline, Packwaukee, Marquette Co., Wis.

Copies of the October number of *The Cheerful Letter* are needed by the Secretary. Will those who do not keep their copy, and have not given it away, kindly send this number, if they have it on hand, to Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Fellowship with God must spring from the simple faith of the little child; and this languishes, if, instead of seeking his face, we are so occupied about his business that we can bring to him only the wearied energies and the drooping spirit.—*A. C. Thompson*.

Cheered by the presence of God, I will do at each moment without anxiety, according to the strength which he shall give me, the work that his providence assigns me. I will leave the rest without concern: it is not my affair. I ought to consider the duty to which I am called each day as the work that God has given me to do, and to apply myself to it in a manner worthy of his glory; that is to say, with exactness and in peace. I must neglect nothing, I must be violent about nothing.—*Fénelon*.

MISCELLANEOUS.

Dear friends, we need about one hundred more subscribers to carry our paper through the year. As our year begins in June, it is desirable to increase our list as soon as possible,—before the end of February, if practicable; for those who subscribe in the spring may prefer to begin with the second year. At present we have back numbers for those who desire to have the whole series. We hope that in asking for subscribers it will be explained that people do not necessarily take this paper for their own benefit, but because it is a medium of communication with those who live in lonely places and who need the cheer and comfort which comes from those who live near literary and social centres. We have not room to print all the letters which show how much this little paper is needed. Especially the Book Club is growing more and more useful. It would be such a pity to be obliged to postpone or omit printing the paper regularly that we hope those who are able will exert themselves to obtain the subscribers needed, and so float us over the difficulties of the first year,—always the hardest in such an enterprise as ours.

To become a member of the Cheerful Letter Exchange, it is necessary:—

First, either to be a lonely person, an invalid, a young mother (or a mother of any age, who feels enough interest to desire to join the society), or to be in sympathy with these, and desire to write letters, send reading, or cheer their lives in any way.

Second, to send your names to our secretary, Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass., saying that you desire to become a member.

It is also desirable (although not necessary for each individual) to take *The Cheerful Letter*, as this is the medium of communication.

Will those who write us letters mention whether they are willing that the signature of the writer should be inserted in the paper with the letter? We are sometimes in doubt, especially when the writer, although referring to *The Cheerful Letter*, writes to the editor in a friendly, personal, way. Such letters would often interest

readers; and we like to make use of them when permitted.

Will all those friends who are now sending magazines or papers regularly to any one be kind enough to write to Miss Bertha Langmaid (2 Gordon Terrace, Brookline, Mass.), giving the address of the recipient as well as the name of the periodical and of the sender? Otherwise, some one who asks for a paper, and does not receive it, may lose the opportunity, and we could obtain one for her by printing her request again; or one who offers may receive no immediate response, and could a month later still send the periodical offered.

What do the members think of having a children's department? Some one has suggested that we should have members from five to eighteen years old in our society, called "Sunbeams." Is this a good idea?

Shall we print the names of new members of the Cheerful Letter Exchange in our paper monthly, as is the custom of the Shut-in Society? Will members give us their views on this point?

In sending articles for insertion in *The Cheerful Letter*, please remember to write on one side only of your paper.

The editor regrets and apologizes for the fact that she can no longer answer all the personal letters she receives. It has become impossible.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Ellen R. Dewson, Quincy, Mass. Please give full name and address. Many of our members take the paper in order to send it to those who are not able to subscribe for it.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly, or comes not correctly addressed, be kind enough to notify Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.?

New Subscribers.—Please send subscriptions for the paper to Miss F. L. Close, 25 Beacon Street, Boston, Mass. Articles for the paper may be sent for the present to Miss L. Freeman Clarke, Jamaica Plain, Mass.